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# THE LIGHT OF TRUTH
OR THE
# Siddhanta Deepika.

EDITED BY V. V. RAMAṆAN, F.Z.S. (LOND.)., ETC.

**A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or ŠAIVA-SIDDHĀNTA Philosophy and Mysticism, and Indo-Dravidian Culture.**

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# IMPORTANT ANNOUNCEMENT!

*The following Mystic Treatises will shortly be issued by the "Āgamic Bureau" Department of* **"The Light of Truth"**, *Madras, N.C*:—

1. A second edition of the English Translation of the Tamil Śiva-jñānabodham of Meykaṇḍatevar with an amplified introduction, and additional elucidative notes, being largely extracts from the Rev. H. R. Hoisington's Translation, the Drāviḍamahāpāḍiyam of Śivajñāna-yogi and other Tamil commentaries, and the Sanskrit scholia of Śivāgrayogi and others: by J. M. Nallasvāmi Piḷḷai, Esq., B.A., B.L., and V. V. Ramaṇan, Esq., F.Z.S. (LOND.)., ETC. This is *the* Text-book for students of Hindu Mysticism.

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4. An English Translation of the Sanskrit Text and Sanskrit Commentaries of Śiva-jñāna-bodham of the great Raurava-Āgama, with an Introduction and notes by V. V. Ramaṇan, Esq., F.Z.S. (LOND.)., ETC. [This edition will contain the full text of both the Sanskrit original and the Sanskrit commentaries].

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6. An English Translation of Mṛigendra-Āgama, with the Sanskrit Text, an Introduction and full notes, by M. Nārāyaṇasvami Aiyyar, Esq., B.A., B.L., and V. V. Ramanan, Esq., F.Z.S. (LOND.)., ETC. [This will be the *first* systematic Translation of a Śaivāgama into English.]

*Other important Āgamic Classics of a Mystic and Philosophic Character are in preparation* under the competent editorship of scholars who have made a life-study of the several subjects.

*The Manager,*

"THE LIGHT OF TRUTH,"

*Madras, N.C*

THE
# LIGHT OF TRUTH
OR THE
# SIDDHĀNTA DĪPIKĀ

*A Monthly Journal devoted to the Search for Truth as revealed in the Ancient Hindu Mystic Philosophy known as Šaiva-Siddhānta or Āgamānta.*

VOL. X. JANUARY, 1910. No. 7.

## THE NEW YEAR.

This is a year of grave significance in many respects. There is no doubt that a new wave of spiritual quickening has begun to flood the West, and counter-breakers are already in evidence in this hallowed land of the Āgamas and the Vedas in response to it. Levi's *Aquarian Gospel of Jesus the Christ* may be said to be the first fruits of the spiritual harvest which the West is reaping. More fruits are in store and await a good knowledge of the Šaivāgamas, which, we feel sure, will alter the entire face of the Western conceptions of *spirit*, *soul* and *matter*. The Translation of the immortal Šaiva-bhāshya of Šrī-Nīla-kaṇṭha Šivāchārya, on the Šārīraka Sūtras of Bādarāyaṇa, which we will shortly put forth, will prove the first formal introduction to a competent study of the Āgamas, since in the exhaustive and illuminative notes that accompany that Translation it will be our strenuous endeavour not only to expound the God-taught verities voiced forth by the Āgamas, but also to furnish the reader with a florilegium of extracts from those Books of Light, serving the purpose of a holy anthology for the spiritual-minded in search of God.

On January 11th, 1910, at the time of new moon, when the sun is within an ace of the sign Makara of the Hindu Zodiac,

we find Mars and Saturn at the beginning, Neptune at 90°, Jupiter at 180°, and the Sun, Moon and Uranus at 270°, of the same Zodiac. A configuration such as the above is exceedingly significant, especially when we remember that for a repetition of the phenomenon in the heavens, in the past or future, a period of ten thousand years at least must be turned over. A great spiritual out-pouring is thus very clear on or about January 11th 1910, and, if we may depend on our intuition, the awe-inspiring configuration points to some palpable Divine Interference ushering in the appearance of a special "Apostle of God", a Šiva-nishṭha, in the words of Šrī Nīlakaṇṭha Šivāchārya, to bring about a reclamation of sin-tossed souls. On this God-voicing date we have begun the printing of the Translation of the Šaiva-bhāshya, praying for the blessings of God on our undertaking. As is well known, spiritual quickening is always accompanied by material disasters of which the planets give large indications in the present year in a number of ways. As we have no time to discuss, on this occasion, all the factors of Mundane Astrology and Astro-meteorology, we shall confine our attention to a few salient features.

The Sun's Capricornal Ingress occurs in Madras on December 22, 1909, at $4^h\ 40^m\ 59^s$ P.M., 17°20' of Gemini rising on the eastern horizon. The ingress occurs at $5^h\ 13^m\ 20^s$ P.M., in Calcutta, Gemini 29°20' rising. The ruler of the scheme in both the places is Mercury who occupies the 7th house in Calcutta and is about to leave the same in Madras. In Madras, Pisces 9° occupies the meridian and its ruler Jupiter is in the 5th house, receiving the quartile aspects of Uranus and Mercury from the 8th, the oppositions of Mars and Saturn from the 11th, and the quartile of Neptune in the 2nd. The only good points are the trines of Venus and Ascendant to which Jupiter is applying. Mercury is applying to the conjunction of Uranus and the opposition of Neptune, and about to form a square with Mars and Saturn. But the Sun is just getting clear of a trine with the Moon in the 11th. Public mortality of a strange, sudden and

extraordinary character, such as explosions and accidents, fevers and eruptive diseases will be only too common, and the hand of Death might, if we correctly understand the planetary indications, be conspicuously laid on the servants, friends and advisers of Government, which God forbid! Commercial firms may have a bad time of it with their finance, and there may be a fall in the public revenue, or a drain thereon. Deaths among school-going and college-going population and sensation-hunters of every description will be rather prominent. Unhealthy debates in the legislative council leading to much stirring of bad blood and bitterness of feeling may not improbably happen. Railway servants and Postal officials might be put to much worry and trouble for lack of sympathetic treatment at the hands of their superiors, and some changes in the administration of these two departments will prove disquieting to both the public and the employés. Some changes in the educational system might be inaugurated by the Government, which would be hotly contested by the public as well as the advisory council of Government, and eventually put on one side. The trine of Moon to Sun points, however, to the Government's accession to the wishes of the public after a measure of hesitancy and bandying of words.

The conjunction of Mars and Saturn occurs in Aries 16°27' 39" at Madras on 29th December, 1909, at $0^h\ 22^m\ 29^s$ Noon. The Sign Aries rises, with Saturn and Mars skirting the Ascendant. The entire scheme looks exceedingly ominous, mostly partaking of the character of horrid and untimely and violent deaths among public servants and the people in general, very poor crops for the agriculturists and public sickness of an inflammatory type. Some very high functionary of Government may have a sad accident which might in all probability cost him his life. May the All-Merciful God intervene and ward off the calamities! Though, according to an old aphorism, the red planet is held to presage success when in the Ascendant and Aries, we cannot shut our eyes to the exceedingly malevolent configurations which considerably detract from the strength of

Mars. Journalists, Publishers and Printers may be treated without consideration by the Government, if they give even the least offence. The configurations point, in fact, to a few being dragged rightly or wrongly into the throes of painful criminal prosecutions and severely dealt with. Altogether, the whole situation is hardly encouraging from a worldly point of view and we hope the great God sends such miseries to the people at large for their spiritual edification in the long run, for their becoming "dead to the World" at heart and in truth.

Our readers may not have been unaware of the change for the better, which we have been slowly endeavouring to introduce into our Journal, for sometime past. It will be our systematic endeavour to bring to the notice of our readers the invaluable treasures hidden within those encyclopædic monuments of Light and Wisdom, called the Divyāgamas or Śaivāgamas whose verses, all told, count, according to the great Nijaguṇa-Śivayogi, to 20,100,010,193,844,000. The Kāmikāgama puts the number of verses at 1,011,000,008,000,000,193,344,000. The number given by the Vātuḷāgama and the Kāraṇāgama approximate to that of the Kāmika. As regards the paramount spiritual supremacy and the exceedingly holy character of the Śaivāgamas, we have a great deal to say, but we reserve it for a future number of this Journal, although for the fullest treatment of the whole theme, we must refer our readers to the notes that we are appending to our Translation of the Śaivabhāshya, the printing of which has, as we already remarked, been begun.

PEACE BE TO ALL BEINGS!

THE EDITOR.

# THE LATE SVĀMI DHARMĀNANDA MAHĀBHĀRATI.

It is indeed with much regret I have to record the death of Svāmi Dharmānanda Maḥābhārati, which sad event occurred on December 14th 1909 at his residence 23/1, Sītārām Ghose's Street, Calcutta, quite unexpectedly, whilst he was engaged in conversation with some of his relatives, who are now residing in Calcutta. He was truly a man of the religion of faith, love and works. His pen has rendered invaluable services to Bengali language and literature. He was the contributor-in-chief to the Bengali Magazines, Reviews, and Periodicals. There was something always original, something charming, something devotional, and something fascinating in his articles. The first volume of his Bengali Essays, embraces a wide range of subjects, —to wit, history, biography, philology, theology, literature and travels. He had travelled over Europe, America, Australia, Japan, Siam, China, Turkey, Persia, Burma, Ceylon and many other countries. He was conversant with many languages. His "Siddhānta Samudra" is a complete social history of the origin, growth, migration and gradual development of all Hindu castes and sub-castes, from the highly dignified Brahmans down to the neglected Chaṇḍāḷas and Chamars and is pregnant with profundity in thoughts, original researches and real insight into the minds of Indian Sages.

He has translated St. Paul's Epistles to the Hebrews, into the Bengali language. When I last had occasion to see him, he informed me that he had two other publications in hand, one, a text-book which was to be given me, for the use of students of a Universal Brotherhood, which I had in my mind, and another, on the six or seven hundred different languages in the world: which two books, the Svāmi informed me were complete and awaited publication. If these will ever see the light of day, I cannot say. The room in which he lived is padlocked, and the land-lord awaits a "duly qualified and attested" party to take possession of the Svāmi's property.

I can do no better, however, in closing this little notice of one whom I much respected, admired and loved, than by quoting the following from his Book, "*The Yogi and His Message*" which lies here on my table and which I very frequently read:

"The Christians have rejected, and do still reject, the sacred books of the Hindus, but let us honour their Dharma-śāstra, the Bible, which is the Message of Christ".

"This wonderful book was written by inspired men, who were moved by the Holy Spirit of God. Indeed it is a message of God unto thee. On his death-bed, Sir Walter Scott wanted to have a portion of the Bible read out to him, and he asked his son-in-law to bring 'The book from the library shelf'. His son-in-law, not knowing which of the books he meant by *The Book*, asked him to name it, and the great Sir Walter Scott said 'The Bible is *The Only Book* for a dying man.' My friends, I say, read and comprehend this wonderful book. We need to read the Bible and to search it and to study it. Verily, I find that this book is filled with sanctifying power to my own soul, and that it is the word of God to the lost and perishing. The Bible may only be to you, a book for exercise of dialectic skill, but to me it is sacred—even the Word of God. My friends, read and know, search and study. The Bible is the holy and divine message of the most perfect Yogi—the highest Jewish Yogi, even Christ Jesus of Israel."

It may interest you, dear reader, to know that, when I had occasion to ask the Svāmi what his religion was, he pointed to the picture of Christ, which was in front of him on the wall, and to an elegantly-bound copy of a Reference Bible, which was always by his side on a table, and which he said he used to read 'always'! Such was his belief, and I verily believe, that though a 'Hindu of Hindus,' as he said he was, yet "he was a true Christian of Christians," too!—*R.I.P.*

M. C. R.

## COSMIC CONSCIOUSNESS.

*(Concluded from page 198 of No. 6, Vol. X.)*

All the above six characteristics are to be found in all genuine cases of "sanctification" or "saintliness," and who so passes for a *Jñāni* in whom they are not to be seen, is either a clever impostor, a self-deluded charlatan, or, perhaps, an intellectual crank. The author's observations on the generally prevailing fallacy amongst Hindus regarding the capabilities of those who have attained to Ātma-daršanam are worth reproduction:

"It does not follow that when a man has attained to this state of consciousness he knows all about the universe, and he can do anything he likes. On the contrary, as there are vast differences between one man of self-consciousness and another, between a savage and a Gladstone or a Herbert Spencer, so there will be differences between those who have attained cosmic consciousness. They all possess the potentiality of higher powers, but the powers manifested are as varied as can be imagined. But just as man, however savage, is far removed from the most highly developed animal, so a person who has had this cosmic sense is similarly very far removed from an ordinary man of self-consciousness."

And Dr. Bucke also says in his 'Cosmic Consciousness':

"Given a world peopled with men having cosmic consciousness they would vary in the way of greater and less intellectual ability and greater and less moral and spiritual elevation, and also in the way of variety of character more than would the inhabitants of a planet on a plane of self-consciousness. Within the plane of cosmic consciousness one man shall be a god, while another shall not be, to casual observation, lifted so very much above ordinary humanity, however much his inward life may be exalted, strengthened and purified by the new sense. But as the self-conscious man (however degraded) is in fact almost infinitely above the animal with merely simple consciousness, so any man permanently endowed with the cosmic sense would be almost infinitely higher and nobler than a man who is self-conscious merely. And not only so, but the man who has had the cosmic sense for even a few moments only will probably never again descend to the spiritual level of the merely self-conscious man; but twenty, thirty or forty years afterwards he will still

feel within him the purifying, strengthening and exalting effect of that divine illumination, and many of those about him will recognise that his spiritual stature is above that of the average man".

The variations between soul and soul even after sanctification are due to the degree of spiritual culture in the case of each. There are degrees and degrees of sanctification recognised by the Śaivāgamas, and the degree of sanctification on which Mr. Nañjuṇḍa Rao dwells with such fervour and emphasis is only *Ātma-darśanam*, the fifth kārya of the daśa-kāryāṇi. Bhūmikā after Bhūmikā rises to view as the *mumukshu* progresses with his inward 'triumphs,' and what seems permanent and absolute for him as his real experience at one stage may suddenly give place to a different *bhūmikā*, when the past reality will pale into a chimera. It is a grave error to suppose that the sort of consciousness which goes by the name of "cosmic consciousness" is the be-all and end-all of conscious existence. Beyond the plane of the so-called "cosmic consciousness", the Jñānis of India recognise as facts of actual experience five more planes which are resolvable into seventeen states of consciousness. As the soul gets isolated more and more from its entanglements of corruption, it certainly grows purer and purer, able to see the Glory of God with clearer and clearer vision. A man with a cataract in his eye is certainly much inferior to a man with normal vision: but the man with normal vision is transcended by one who has developed nocturnal vision. Thus the decortication or ecdysis of the soul will go on from plane to plane revealing new modes or phases of consciousness and novel "powers" and "graces" of the spirit, but we must beware lest we dogmatise with the sparing knowledge placed at our disposal by the truly "Anointed" of the Lord. This "cosmic consciousness" *alias* Ātma-darśanam is the only sort of subjective experience which the ordinary run of *Illuminati* care to speak about, can intelligibly explain or do attain. The vestments of corruption which the soul wears are not, all of them, doffed, even when it transcends the seventeen states of consciousness mentioned

above. It is then relatively very pure, so pure indeed that its field of vision is almost full. But it has got only to the end of the "Road of Matter" (=*Tattvādhvān* of the *Āgamānta*). The most subtle film of rarest matter, albeit hyaline and radiant, stands yet between the soul and God, but a further course of ecdysis along the "Bridge," the "Road of Inscrutable Fusion between Matter and Spirit," the *Kalādhvan*, is necessary. The allurements of that Glorious Pilgrimage are so ravishingly pleasant and enduring that even some of the most advanced souls love to linger along the "Bridge" mindless of their Bourne. But the Grace of the Lord soon redeems them taking them unto His own Bosom. Now the soul has reached its "Mother's Womb" and rightly can it exclaim in the words of Job[1], "Naked came I from my Mother's Womb, and naked shall I return Thither." Yes, *naked* shall we return, as every one of us must stand *naked before the Lord!* The "Cosmic Consciousness" of Bucke, Carpenter and others which Mr. Nañjuṇḍa Rao equates with the final *mukti* contemplated by the Vedāntic Jñānis, is only "*sighting the soul*" through "Matter" of a more rarified quality. The Para-prakṛiti (=Mahāmāyā) which is so lustrous and transparent in its sheen and so enduring in its delicious form, nay, "so near to God" as to transmit His glory without the flaws of the mūla-prakṛiti, that a man to whom that bhūmikā is newly revealed, will swear by everything that he holds sacred and dear, to have seen the Real Plane of Light. And yet the plane of Para-prakṛiti is *matter*, pure and simple, though of an exceedingly subtle and refined nature, while the plane of "Cosmic Consciousness" which is the goal of the *turiya-praṇava-yoga* contemplated in many of the Upanishats is decidedly much inferior to that plane of Para-prakṛiti.[2]

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[1] Job I, 21.

[2] Mr. P. Rāmanāthan (*Soul Culture*, p. 98) is right when he says that there are only two fundamental experiences of human nature, viz., *knowledge of soul, and knowledge of God*, and that after attainment of the latter, there is nothing more to attain here or elsewhere. But those fundamental experiences are most often, if not nearly always, mistaken for less funda-

Again Mr. Nañjuṇḍa Rao associates 'black magic' with the "powers of the spirit", which is obviously due to a misapprehension. The "powers of the spirit," devolve, under the gracious will of the Lord, on the various "dominions", "principalities" etc., which constitute the different "services" in the celestial hierarchy. The souls appointed to them are known as Bhuvanādhipatis, Aṇḍādhipatis, Brahmā, Vishṇu and so on. The various degrees of sanctification have as their God-ordained prizes the various "powers of the spirit", and the "graces of the spirit" gain also in purity and lustre as one climbs higher and higher up the ladder of 'sanctification'. 'Black Magic' and 'Occult Phenomena' are the work of *matter* in its grossest form, of the ocean of mūla-prakṛiti that is lashed into fury by a storm of *guṇas*. The Lord, sometimes, delegates His own "powers of the spirit" to chosen souls, for special work, but such instances are not very common.

Chapter V is styled "Methods of attainment" in which the the author freely quotes from Rāmakrishṇa Paramahamsa's

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mental experiences, but the mistake is certainly found at last, if the soul instead of resting on its laurels continues its spiritual conquests. Step by step, the more real proves to be the less real, and every time a novel experience introxicates and deluges the soul, it gains in knowledge and wisdom and learns to look upon its past asseverations with dismay and shame. Jesus truly said, "In my Father's House are Many Mansions". Mr. Edward Carpenter (*from Adams Peak to Elephanta*, p. 160) remarks with considerable insight that the plane of Cosmic Consciousness might only be the outermost approaches of a boundless realm enshrining incomprehensible glories, and that, when we get inured to its conditions, we will see also the troubles connected with it. A blind man when his sight is restored is overjoyed at day-light. After a time day-light proves a commonplace having its sweets and bitters, although day-light is, on all hands, superior to darkness; again, when the sexual sense first dawns in man he feels he has come by a priceless source of bliss, goes to shrieks over the carnal felicity to which it contributes, and thinks that the only happiness worth striving after is its cultivation and gratification at any cost. Gradually, the orgasm of sexual congress proves a tame affair, though, as a pleasurable sensation, it is placed at the top of the group of corporeal sweets.

"Dialogues" to give the reader a few hints on the subject. In effect, Rāmakrishṇa says, "Thou mayest see God if thy love for him is as strong as the three attachments put together, viz., the attachment of a wordly man to things of the world, the attachment of the mother to her child, and the attachment of a chaste and devoted wife to her husband." The conditions which precede attainment are thus summed up in the words of James' "The Varieties of Religious Experience":

"There must be in the seeker a complete loss of consolation from things wordly and an intense and incessant longing to get peace and attain grace. It is only when such a longing amounts to madness, and the person has no other desire but to see his God and attain grace and when the intensity of his longing has reached white-heat that the threshold is gained. And then when he feels his utter incapacity to reach the state himself, and gives up the attempt, the veil is rent asunder and he sees face to face the object of his search and attains heaven."

The above observations strongly remind us of the phenomenon known as *Śakti-nipāta* to the Āgamic Mystics. The "exercises in godliness" preparatory to "spiritual communion" are the special province of the Yoga-pāda of the Āgamas, and nowhere else in the whole range of mystic literature do the methods of attaining God-Consciousness (=*Śiva-bhoga*) find such a graduated elaboration, agreeably to the varying conditions of the human soul. The author inclines to the view that emotional devotion is the easiest and surest way of finding God, and bewails the lack of that element amongst the Theosophists. He makes some seriocomic remarks on the prāṇāyāma school of self-deluded Yogis, on the book-learning evinced by the Fellows of the Theosophical Society seeking for a knowledge of the Invisible Helpers, the *three bodies*, the *five kośas* and the *seven 'sheaths'* of man and the several planes beginning with the 'Astral', on the pet lines of discoursing adopted by Blavatsky, Olcott and Besant, and the confusing differences that divide them. He emphasises the importance of ceremonial *bhajanas* as an incentive to bhakti, and advises the Theosophists to adopt them. He goes further and adds that "the

Theosophical teachers do not show by their lectures and writings the attainment of cosmic consciousness or liberation as described in the foregoing pages, and illustrated by the lives and the words of saints and sages of all religions." All that we can say to this remark of the author is that it is hardly quite deserved especially as he must remember that the present President of the Theosophical Society, Mrs. Annie Besant, is as good a student of James, Bucke, Strabuck, Jacob Boehme, and the rest, as all of us put together, that the same James, whom our author adores, characterises her as a "high-souled woman",* that, in her remarkable books, "A study in Consciousness" and "Theosophy and New Psychology", she shows a profound grasp of the propositions propounded by James, that she herself recommends elsewhere a study of James' "The varieties of Religious Experience" to which the author is under great obligation for his ideas and even modes of expression, and that her creed is merely an extension of James' propositions, and nothing else. There is nothing, in all that the author has endeavoured to say in his book, which runs counter to Mrs. Besant's position: on the other hand, some of his statements go to confirm it. Mrs. Besant will perhaps simply rejoin that the author's Cosmic Consciousness is merely self-consciousness in relation to a higher Cosmic Consciousness which again is the same, to a still higher Cosmic Consciousness, *ad infinitum*. The doctrine may not please some mental temperaments, but Mrs. Besant will be positive as to its truth, as she always claims, in her own way, to speak from *living gnosis*.

Our author deprecates the study of 'occult chemistry' 'the unseen world' etc., as being unprofitable for *moksha*. In our opinion, a sound application of genuine 'occult chemistry' to the plane of *moksha* is sure to bear good fruits. It is true that the human mind prefers simplicity of conception before everything else. Unfortunately our conceptions do not usually correspond with facts as they are. It is very refreshing to know that Cosmic

* The Varieties of Religious Experience, p. 23.

Consciousness is our *summum bonum,* and that, when it is reached, one has gained his purushārtha. But the next question is, what is the objective of Cosmic Consciousness? And then, what 'stuff' is that objective made of? Is the Cosmic Sense*, unaided, fully competent to understand its nature? Will not a 'microscopic' investigation of that objective with a Higher Sense show variety where there is now unity? Can we be sure that Cosmic Consciousness is the *ne plus ultra* of the evolution of Animal Consciousness? If we believe in the factors of the psychological evolution of animals, where is the guarantee that Cosmic Consciousness will not be succeeded by a higher, yet a still higher, Consciousness? Where is the proof that animal evolution has stopped or will stop with man? What is the relation of the attainment of Cosmic Consciousness to the doctrine of metempsychosis? How does *moksha* attained by the attainment of Cosmic Consciousness whilst in the flesh affect the soul's condition after its bodily death? These are a few of the many questions that assail the mind when we find our author dismissing lightly the investigations of the Theosophists. Nor has the author tackled the equally important question whether the *mukti* obtained by means of Cosmic Consciousness, or rather whether the Cosmic Consciousness itself, survives the extinction of the body. If the author had taken up the question of the content of the Cosmic Consciousness, and discussed the relation of that content to the invisible *bhuvanas*

* It is sometimes said that in the Cosmic Sense there is a "fusion" or "absence" of Tripuṭi. There is a "dark" fusion in the "laya" stage and a "luminous" fusion in the "jñāna" stage, but the Tripuṭirāhitya, both ašuddha and šuddha, is experienced in every bhūmikā worth the name. There is a gulf of difference between the conditions of Tripuṭirāhitya in the *laya*, *jñāna*, *šuddha* and *ašuddha* stages, which we cannot stop to explain here. The tripuṭirāhitya in the jñāna condition, be the tripuṭi šuddha or ašuddha, is the climax of the šabdārthajñāna of the Jñānayogin's samyama. Hence the "Cosmic Consciousness" is never without an "objective" in the truest sense, in spite of the 'fusion' of 'subject', 'object' and 'sensation'.

mentioned in our Jñāna-śāstras, the unseen "worlds" and "planes" of the Theosophists, and the starry realms that elude the field of even the most powerful telescopes known to man, and the legions of exceedingly tiny organisms which the best microscopes are unable to detect, the relation of that content, we say, to the content of the Consciousness of God, the reason why that content of the Cosmic Consciousness attained by man cannot include omnipresence and omniscience in every sense of the word, even if omnipotence be out of the question, and such other points, it would have been far better than merely exposing the follies of Theosophical Students, in their misled investigation of supra-physical states of "Matter". We have to bear in mind, therefore, that though the problem of the attainment of the Cosmic Consciousness is enunciated in a simple and smooth fashion, it's relation to the work of genuine, experimental occultists has to be thoroughly enquired into. Are not the physical and the supra-physical worlds meant for our probation and training? Will we be worthy of the ultimate Cosmic Consciousness in the Infinite, without an experience of all the involutions of Life and the evolutions of Form, and *vice versâ?*

The author is perfectly right in his insisting on emotional *bhakti* as the most powerful engine of influence for the attainment of Cosmic Consciousness and running down miracle-working, thought-reading, divination etc. He is equally right in saying that Theosophical Teachings "do not go sufficiently near the heart," and that the present-day academic study of the Vedānta as pursued by the Paṇḍits and their misled admirers ends solely as a scholastic exercise or in idle talk, and never contributes to soul-culture in any manner whatsoever. We should therefore cultivate our emotional nature and endeavour to "find" the Lord through the heart and not through the intellect. Book-learning, by itself, is absolutely of no avail in our search after God, but a deep-loving emotional devotion towards God coupled with a constant passionate memory of

Him, and intelligent and purposeful association with the "Sanctified-in-Spirit" that rest in Him, will surely "reveal" Him to us before long.

The last Chapter* of the book is styled "Cosmic Consciousness as it affects our present condition," in which the author passes in review the social evils existing in Hindu Society at the present day, and offers sympathetic suggestions to prune them. He bemoans the false notions of vairāgyam adopted by the ignorant for the sake of leading a religious life, the selfish and self-seeking spirit found in many, which is dead to all sense of fellow-feeling, the decadence in the general standard of morality, the general want of enthusiasm for the dignity of honest labour, the early mortality of the youths through premature decay and new contagious diseases, the cringing dependence on foreign employ, the lack of real interest in civic duties, the neglect of *dharma* appropriate to each person's station in life, and similar defects, and recommends home-industries for our women, suited to their refined intuitive sense and spirituality. He quotes the following from James' "The Varieties of Religious Experience," as a good summation of the fundamental truths underlying all religions:—

"(1) That the visible world is part of a more spiritual universe from which its draws its chief significance (2) That union, or a harmonious relationship with that higher universe is our true end and (3) That prayer or serene communion with the spirit thereof—be that spirit called God, or Law, is a process whereby work is really done and spiritual energy flows in and produces effects, psychological or material, in this phenomenal world."

And so, the author says, we should endeavour to rouse this faith amongst ourselves and supplement it by an "education of the heart, the cultivation of love, and the total annihilation of selfishness" as preparatory to our regeneration. By doing our

* The subject-matter of this Chapter reminds us strongly of P. Rāmanāthan's "The Miscarriage of Life in the West" appearing in Vol. VII No. 1 of *the Hibbert Journal* (October 1908):

secular duties without attachment according to the grade of each man's society, we can surely attain Cosmic Consciousnes as the Great Ones have done in the past. We ought not to take our cue from the "gross and greedy commercialism" of the West, but should revive our moribund indigenous arts and industries, and withal should never lose sight of their spiritual aspect. Remembering our common substratum in God, we must do our level-best to uplift the depressed classes and improve our treatment towards them. And unless and until some men among us set their heart upon seeing the above suggestions an accomplished fact, and work for that consummation, with the blood warm and tingling in their veins, 'National India' will be nothing more than an idle vision.

We have made a long review of the book, as the issues raised by our author seemed to require it, and have no hesitation in saying that the book is eminently readable and ought to be "inwardly digested" by all true Hindus who have the welfare —spiritual and secular—of their mother-country at heart. The book might have been fuller on a few themes but we think the author has reserved the ampler treatment for the future volume. There are a number of typographical errors, which is an eye-sore, but such defective proof-reading is tending to become the sole monopoly of Madras printing-firms. The author has approached his subject with all clearness of perspective and calmness of investigation, which is what we should have expected from his scientific training in an empirical science, and his wide culture. Altogether, the book is a neat little treasury of the latest learning on the subject of Cosmic Consciousness.

V. V. R.

# JÑĀNA VĀSISHṬHAM

OR

# THE DIALOGUES OF VASISHṬHA ON WISDOM.*

(*Continued from page 209 of No. 6 Vol. X.*)

The *Jñāna Vāsishṭham* not only explains the doctrines of the Vedānta as to the nature of God, the soul and the universe, but teaches the practical methods by which the soul may effect its union with God. The mode of effecting this union or 'yoking' is called *Yoga*, a word having the same root as the English *yoke*. It is treated here under two heads: *Karma Yoga* or the Way of Work, and *Jñāna Yoga* or the Way of Knowledge. It is the latter form of *Yoga* of which the book mainly treats. *Karma Yoga* in its higher forms—work for work's sake, duty for duty's sake, without reference to any ulterior motive or reward—is given a prominent place and shown to have the same goal as *Jñāna Yoga*. Four chapters —the stories of Uttālakan, Vitakavyan, Pusundan, and Sikitvasan—discuss *Karma Yoga* in its lower forms (bodily penances and mortifications), which are said to be rewarded with wonderful powers over nature called the *Siddhis*. But their pursuit is generally discouraged by the sages as likely to involve the soul in the bonds of desire and to perpetuate its ignorance and separation from God. Another and most important form of *Yoga* called *Bhakti Yoga*, the Way of Love, which is fostered by the ordinary worship of the temples and churches, is but lightly touched in this work.

It is difficult to give an adequate idea of the *Jñāna Vāsishṭham* in a summary or even in a translation. I have, however, attempted to summarize a few discourses and to translate a few others, adding to each some explanatory comments. One of the most memorable of the discourses, entitled "The Worship of God," is included in the translations.

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* In note 1 on page 205 of this volume the Greek expression referred to is *Gnosis*, and its meaning, 'knowledge or wisdom'. The meaning given there——"a seeking to know"——is due to a mistake in our reprinting.—[*Ed. L.T.*]

In reading them it should be borne in mind that interpretation from one language to another is seldom successful and never easy. The difficulty is in this case greatly increased by the nature of the subject, a metaphysical one so profound as confessedly to be beyond the reach of word or even thought. The Hindu system of metaphysics, moreover, is in many respects different from modern European systems, and suitable English equivalents are not easily found for its technical terms. For example, the word *manas*, though philologically the same as the Latin *mens* and the English *mind*, cannot be translated as mind without serious confusion of ideas. Mind, in modern European metaphysics, is understood to mean the sum-total of the intellectual, volitional, and emotional faculties of man and to be antithetical to matter. But *manas* is regarded by Hindu philosophers as a subtle form of matter, an organ by which the soul receives from the gates of the senses impressions of external objects, and is enabled to know them and thereby to experience pains and pleasures, which it utilizes for its development and progress to God. The antithesis of matter according to Hindu philosophers would thus be not mind, but the soul or spirit (*ātman*), which is conscious of thought and for its salvation has to free itself from the fetters of thought.

The great gulf between the two systems is the doctrine that *consciousness may exist without thought*, which to European philosophers, at least of modern times, appears to be an absurdity and an impossibility. However, Hindu sages declare, and declare not as a speculation but as actual experience, that when thought is completely suppressed and also its twin-brother sleep, the pure consciousness or spirit long hidden begins to manifest itself.[1] Free from the stain of thought and oblivion and truly pure in heart, the soul is blessed with the

[1] See the writer's article on "Luminous Sleep" in the *Westminster Review* of November 1902, republished in 1903 by the Government Printer, Ceylon.

vision of God, wins the peace of God that passeth all understanding, realizes somewhat of the infinite power, glory, and bliss of the Divine Spirit, and finally is united to it.

A kindred experience is thus described by Tennyson:—

" For more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed
And past into the nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt
But utter clearness, and thro' loss of Self
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world."

*The Ancient Sage.*

Notwithstanding the difficulties of interpreting such a work as the Jñāna Vāsishṭham, the attempt has been made in the hope that, even in the garb in which it is here presented, a poem which has been of inestimable help to the best spirits among countless generations of Hindus will be of interest to Western students, and perhaps be of service to some among that large and increasing number of cultured men and women, in the West as in the East, who are sick of church or temple, sick of ritual and prayer, and are left stranded on the shore of atheism or agnosticism without hope or comfort. Here they will find, and perhaps have comfort in finding, what the sages of ancient India conceived, and their successors still conceive, to be the true worship of God, and as a preparation for which has been established the Hindu religious system with its diversity of methods, providing spiritual food for all according to their needs, and significantly called the *Sopāna Mārga* or " the ladder-way."

*(To be continued.)* P. A.

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## A THESIS ON THE VĪRAŠAIVA RELIGION.

*(Concluded from page 164 of No. 5 Vol. X.)*

(4) Further, it is to be observed that the historical events related in the Basava Purāṇa belongs to the 12th Century including the period of Basava's Ministry in the Kingdom of Bijjala. But the Inscriptions of Mysore and Captain Mackenzie's Memoirs of the Hassan District prove the existence of the Vīrašaiva Religion in the ninth century A. D. The Inscriptions of Šravaṇa Belagola take us back to the middle of the ninth century while Dr. Fleet's Inscriptions of Aihola (Āryapura) clearly show that the Vīrašaiva Religion existed in the eighth century A. D. And recent researches in the Tamiḻ Literature of South India have brought to light the interesting fact that the Great Tamiḻ Saint Māṇikkavāchakar (300 A. D.) and Tiruvaḷḷuva Nāyanār (100 B. C.), author of the sacred Kuṟaḷ in Tamiḻ, were Vīrašaivas in Religion.

(5) Lastly, the numerous unmistakable references to the Vīrašaiva Religion in the Šaṅkara-Vijaya itself proves the existence of the Religion at the time of the great Šaṅkarāchārya. This fact is purely historical and is corroborated by the writings of both Professors H. H. Wilson and Monier Williams. In the Šaṅkara-Vijaya, the Vīrašaivas are described as wearing the Liṅga on the head. The Vīrašaiva sect was one of the six Šaiva sects in existence at the time of Šaṅkarāchārya who is said to have come into contact with them in the course of his religious controversies. It may be interesting to note the following fact in this connexion:

"The Parents of the great Šaṅkara had no children for a long time just as in the case of Basava's parents. They were also Šaivas and they prayed to Šiva who blessed the pair and Šaṅkara was born. But the fact that Šaṅkara's mother particularly selected Šiva in his Jaṅgama form for worship shows that the Jaṅgamas were certainly in existence to the knowledge of Šaṅkara's parents and that the Jaṅgamas were universally respected at that time also by all classes of Hindus. The

following is the text and is taken from the Second Sarga of the Šaṅkara-Vijiya :—

इतीरितात्प्राहतदीयभार्या शिवाख्यकल्पद्रुममाश्रयावः ।
तत्सेवनान्नोभवितानुनाथ फलंस्थिरंजङ्गमरूपमीशम् ॥

24. Basava Purāṇa is only a record of Basava's life and it is clear from the observations already made in the above paragraphs that the Vīrašaiva Religion is not based on the Basava Purāṇa. It is nowhere to be found in the Basava Purāṇas that Basava founded the religion and that the Religion of the Vīrašaivas is based on his biography. Basava belongs to the Divine batch of Pramathas, and he is said to have come to the Earth as the Saviour of Mankind. He is always the inseparable companion of Šiva; and it may be noticed that in every one of the thousands of Šiva temples throughout India, Basava is invariably placed prominently in front of Šiva. In fact, no Šiva temple is built without Basava, and there is no Hindu who does not attach some sacredness to Šiva's vehicle. A certain amount of sacredness has gathered round the very name "Basava" and even to this day, it is the commonest name made use of by the Vīrašaivas in every part of the country. Šiva is known to have placed Basava nearest to His heart.

While yet a boy, Basava showed much intelligence and soon acquired much knowledge in the Shāstras. When he attained the age of eight years, his father wanted to invest him with the sacred thread. But the boy refused to be so invested on the ground that he was a Vīrašaiva and that he did not belong to the creation of Brahma i.e., Prākṛita creation. Baladeva, the Prime Minister at the Court of Bijjala in Kalyāṇa, was struck with the singular wisdom and piety of this boy who was his nephew (sister's son) and gave his daughter Gaṅgāmbikā in marriage. Basava's fame rapidly spread, and people admired his marvellous powers, and he eventually became the Prime Minister of Kalyāṇ.

Basava was a Historical personage and one of the noblest characters in Indian History. His views were very liberal, and he was far in advance of the age in which he lived. He had the courage of his convictions and boldly gave expression to

his religious opinions, in spite of the persecutions of Brahmans and Jains. He was a great Reformer, and Western Scholars class him with Jesus, Muhommad and Buddha. He imparted a popular complexion to the Vīraśaiva Religion.

The very essence of Basava's Reforms consists in the uplifting of the masses without any distinction of class or creed. While Śaṅkara preached to the developed few and Rāmānuja converted to his Faith the persons of even the lowest class and tried to transform them into Brahmans, Basava went a step higher and proclaimed to the world that "whatever profession a man may follow for his daily bread, it did not deter him from embracing a true Religion and trying to get Salvation."

What Rousseau was to France, Basava was to Southern India; and what is remarkable is that so early as in the twelfth century A.D., Basava proclaimed that famous doctrine of the equality of mankind, which seven centuries later upset the whole of Europe and convulsed half of the modern world. But this great man has yet but been imperfectly understood. His teachings have yet to be rescued from obscurity; the good services which he has rendered to India and her Religion, and the noble and heroic struggle which he undertook in the sacred cause of the depressed classes, and the remarkable success which he achieved in his own life-time, have yet all to be properly recorded, judged and appreciated by posterity.

25. Gentlemen, I take this opportunity of thanking the Committee on behalf of the Vīraśaivas, for having allowed them to represent their Religion at this unique Convention. This humble thesis does not pretend to be an exhaustive exposition of the Vīraśaiva Religion. The details have been omitted along with many other matters intimately connected with the said Religion. This is placed before you by way of an introduction, and it is only intended to bring the existence of the Religion to your notice, with a few observations on its Origin, Nature, Development and Philosophy. Here is a vast field for historical investigation, and my chief aim is to awaken some active interest in the matter and stimulate further enquiry into this very ancient branch of the Śaiva Religion.

H. K. V.

## THE SOUTH INDIAN MYSTIC CONFERENCE.

("THE ŚAIVA-SIDDHĀNTA SAMĀJA").

The fourth annual sittings of this philosophic and mystic synod were held on Dec. 29, 30 and 31 of the year just closed, at the Hall of the National High School, Trichinopoly, under the presidency of the Hon'ble Mr. A. Kanakasabhai, B. A., Member of the Ceylon Legislative Council. The hall was full to overflowing, the attendance counting not less than 1200 to 1500 members, with a fair sprinkling of Europeans, which was a special feature. A large number of ladies, both young and old, graced the Conference with their presence, bearing silent testimony to the deeply spiritual nature of womankind in the East. The strains of the sweet "Tirumuṛai" psalms with which the proceedings were diversified to the melodious accompaniment of violin and cymbals, added greatly to the solemnity and spiritual sanctity of the meeting. The proceedings were inaugurated with a prayer to God, and Mr. T. S. Aṇṇāmalai Piḷḷai, retired Tahsildar of Trichinopoly, welcomed, as Chairman of the Reception Committee, the President, lecturers, members and delegates returned from various branch Associations. He had received the President the previous day on the platform of the Trichinopoly Junction Railway Station and conducted him in pompous and gorgeous procession to the place engaged for his sojourn in the premises of the National High School. Mr. T. S. Svāminātha Piḷḷai, Head-Clerk of the Trichinopoly Railway Auditor's Office, read the fourth Annual Report, dwelling with satisfaction on the useful work turned out by the Conference in the past. Paṇḍit R. S. Vedāchalam Piḷḷai of the Madras Christian College, read next his address of welcome to the President, pointing out how proud and ennobled the Conference felt in having such a learned and highly-placed gentleman like the Hon. Mr. A. Kanakasabhai, in its midst, to preside over its proceedings. The Hon. Mr. A. Kanakasabhai in thanking the Paṇḍit for the address of welcome, delivered a most interesting speech, full of common sense and wisdom, which the audience greeted by deafening cheers now and again.

## THE PRESIDENT'S SPEECH.

He said in effect that he felt some diffidence in occupying a seat that was so worthily filled in previous years by such eminent men of learning and spiritual culture as Messrs. P. Rāmānathan, P. Pāṇḍitorai Tevar, and J. M. Nallasvāmi Piḷḷai ; but that he had come all the way from Colombo to learn the mystic basis of the glorious Šaiva-Siddhānta Philosophy, rather than to teach or preach it, feeling that he had almost a Divine Call to respond to when a request from Paṇḍit Vedāchalam went forth, inviting him for the presidentship. He then referred to the efforts of the early pioneers of the Šaiva-Siddhānta movement to expound its cult and disseminate its teachings in South India and Ceylon. Ārumuga Nāvalar of Jaffna and Rāmaliṅga svāmi of Chidambaram were the two lights that helped in a great measure to give to the public practical proofs of the philosophical and mystical aspects of the Šaiva-Siddhānta. The early European missionaries like the Rev. Mr. Hoisington could not be thought of without the sense of a debt of gratitude for their efforts to bring to light through the medium of English what was till then locked up in Tamiḷ libraries. He then contrasted the past conditions of Šaivism in Ceylon and in India, pointing out that in the former country the aggressive religious policy adopted by the Portugese Government, resulted in the demolition of two Šaiva shrines (to rebuild which early steps will in the near future be taken), and the less aggressive if not neutral policy adopted by the Dutch Government, could at best only leave the shock, sustained by Šaivism, unrepaired. It was only with the advent of the British rule that Šaivism might be said to have enjoyed a season of equable peace and salutary activity. The case of India was different and consequently Indian Šaivism had the advantage of an earlier start and continued culture. Any way, Šaivism was a system of religious philosophy which was destined, at no distant date, to become the basis of a universal article of faith. It was a system whose date and origin could be traced to a very remote period of antiquity, and all modern schools of thought would eventually find in it the real spiritual food for human salvation, and the solution of the deeper problems of the spirit. It was built upon universal love, a love that was not merely neighbourly love, nor even universal brotherhood, but love of the whole universe including man, love of the whole creation. Such a universal love was a consummation to be devoutly wished for. If from any religion or any system of thought, the sentiment of universal love were taken away, what remained was like a

deserted house, incapable of being occupied. The President then referred to the teachings of Buddhism about non-killing, arguing from the evidence afforded thereby that there should have been indiscriminate slaughtering of animals at the time of their advent. But the Śaiva-Siddhānta philosophy had abjured killing in no uncertain tones, in the name of all that man holds sacred and dear, long before the birth of Buddhism. It therefore devolved upon all the Śaivites to look upon killing of animals with dismay and shame, and to put an end to flesh-eating which encouraged that evil instinct. One of the first duties of the gentlemen that were assembled for the Conference was to put an end to the eating of flesh, and to discourage it in all sternness wherever it might be prevalent. Even the most superficial students of the Śaiva-Siddhānta faith would know that kindliness and toleration were the earliest virtues taught by it. Divine Grace which had animated saints and sages like Māṇikkavāchagar and Tiruvaḷḷuvar, was the bed-rock of the Śaiva-Siddhānta Movement, a rock which was firmer than the yonder rock at whose base the Conference was met to do honour to the great God. By the force of that grace, one was enabled to practise virtue; and when that power of Divine Grace was once acquired, it struck every pulse of Man's Nature, and dominated the whole course of his conduct. It was that power again which induced the practice of toleration towards others which, when constantly cultivated as a habit, led, in the fulness of time, to universal love which was necessary for the uplifting of mankind. Another leading tenet of the Śaiva-Siddhānta was the belief in the operation of the karmic law which acted as surely in the moral world as in the physical, in both of which, man reaped as he sowed. Altogether, the four distinguishing points of the Śaiva-Siddhānta were 'Jiva-kāruṇyam, love towards all life, animal and human, or rational and dumb, and its concomitant, the non-killing of animals under any pretext, 'Karma', 'Toleration,' and the doctrine of 'Divine Grace' connected with the salvation of souls. And these were pre-eminently the basic elements of the cult of Śaivism from Pre-Buddhistic days. The position that Śaiva-Siddhānta occupied at present and the knowledge that was possessed of it was inadequate to its importance as a soul-saving system. Savants in Europe and America had not yet begun to study it as much as they had studied and understood other systems,—the Vedic Religion in its intellectual, 'Vedāntic' aspect for instance. Before resuming his seat, the President gracefully acknowledged the indebtedness of the Śaiva-Siddhānta

cause to the works and labours of the late Dr. Pope which were calculated to convey a useful knowledge of that system to those who were unable to read the originals, and those of others like Mr. Nallasvāmi Piḷḷai, who had devoted their lives to its study and propagation. He read to the audience a number of telegrams received from various places wishing God-speed to the conference.

MR. V. V. RAMAṆAN'S DISCOURSE.

Mr. V. V. Ramaṇan, F.Z.S. (Lond)., etc., then delivered a brilliant discourse on the "Psychology of the Shaḍadhvans" which, as the President remarked, was exceedingly interesting and clear, entering into some of the most abstruse positions connected with the subjective culture of the soul.

OTHER LECTURES OF THE 29TH.

In the afternoon of the 29th, Paṇḍit R. S. Vedāchalam discoursed on the "Inner Meaning of Śiva-Liṅga" drawing apt analogies from the results of recent experimental sciences, like physics and chemistry, to illustrate the deeper conceptions involved in the structure of that pratīka, as a symbol of meditation. Mr. G. Sadāśivam Piḷḷai, Editor of *Nāgai Nīlalochani*, lectured on "Devotion to Guru," and Mr. A. Raṅgasvāmi Iyer, on the esoteric meaning of the "Four Paths" recognised by the Āgamic Philosophy, drawing largely on Sanskrit authorities, and making his treatment of the theme practical and easily understood.

MRS. ĀṆḌĀLAMMĀL'S ADDRESS.

The most noteworthy feature of the conference during its past session was the pillar of intellectual strength it had found in the pious young lady, Mrs. Āṇḍāḷammāḷ, who treated it to a most solemn and thrilling discourse on the "Significance of the Sacred Ashes" on the morning of the 30th. Her delivery was impeccable, and the calm poise of her high thinking, and the rippling flow of her pure eloquence terminating with beautiful effect in a sonorous climax, whenever the dignity of the topics demanded it, was a matter for extreme praise. As a fluent and cultured speaker of Tamiḷ, she could hold her own, by the side

of the best of the sterner sex known to fame. The lecture assumed a much wider scope in her hands than the title seemed to require, and she gave an elaborate and telling resumé of the subtler spiritual aspects of the Śaiva-Siddhānta, staggering the audience by the wealth of her resources, culture, and Sanskrit and Tamiḻ authorities and quotations. The President complimented the lady-lecturer in suitably graceful terms for her accomplishments and piety, and presented her with two lots of books as souvenirs of esteem and admiration, after announcing the names of the gentlemen whose presents they were. The following encomium in Tamiḻ verse was compiled in her honour by A. Shaṇmuga Piḷḷai of Śoḻavandān, one of the greatest Tamiḻ paṇḍits of the present day:—

சொல்லாயுமௌவையுருத்தோன்றுதேயிந்நாளிற்
செல்லாயுங்கூந்தற்சிறுமருங்குலாண்டாளாய்ப்
பல்லார்முனீற்றுப்பயன்விரிப்பக்கேட்டதற்பிற்
கல்லாருங்கற்றார்போற்காட்சியினராயினரே.

### MR. J. M. NALLASVĀMI PILLAI'S LECTURE.

Mr. Nallasāmi Piḷḷai then addressed the conference on the doctrine of Karma-sāmya pointing out that its real sense required men to look alike on, the sweets and bitters of life, and not to be buoyed up by the one, nor depressed by the other. The pleasures and calamities had their unavoidable functions in the life of this world, and the wise man was he who with his mind ever fixed on God, was not swayed by these pairs of opposites. Such a step would pave the way for the dawning of Divine Grace on his soul.

### MR. A. V. GOPĀLACHĀRIYĀR'S LECTURE.

Mr. A. V. Gopālachāriyār, M.A., B.L., High Court Vakil, Trichinopoly, then lectured on the Philosophy of the Bhagavadgītā as expounded by Śrī-Rāmānujāchārya, entering into a full analysis of the contents of the Gīta, and pointing out that they embraced the three modes of finding God, to wit, Karma-Yoga, Jñāna-Yoga and Bhakti-Yoga. He said that by means of

Karma-Yoga the aspirant brought his senses and thoughts under perfect control, by the second, he beheld his Ātman, and by the third, he saw God. He also dwelt on the fact that both Šaivism and Vaishṇavism were completely at one in their philosophical and mystical basis, by comparing the teachings of Šrīkaṇṭha with those of Rāmānuja, on the Šesha-Šeshī-bhāva, the so-called pratitantra, the Kārya-kāraṇa-bhāva, the samānādhikaraṇa and so on. He came to the conclusion that both the systems were Šakti-višishṭādvaita, and interpreted Višishṭādvaita to mean the unity or oneness of Sūkshma-chit-Achit-višishṭa-Brahman with Sthūla-chit-Achit-višishṭa-Brahman. He quoted from Appayya's works freely to show that even the terminology of the two forms of faith had a common basis and concept.

In the afternoon of the 30th Mr. T. Bhaktavatsalam Piḷḷai, B.A., read a paper on "Devotion to God," in which he deprecated materialistic thinking which was one of the fruits of the system of Western Education imparted to the youths of this country at the present day.

Paṇḍit Vedāchalam then discoursed on "The Social aspects of Šaiva-Siddhānta" in the course of which he brought grave charges against the ethic of Hindu Idealism, as being mischievous in practice, and inapplicable to social conditions of any age or clime.

### President's Remarks.

The President in his remarks on Paṇḍit Vedāchalam's speech went fully into the subject of the Social aspects of Šaiva-Siddhānta. He quoted a psalm from Appar's Tevaram, and the well-worn Švetašvatara text cited by Nilakaṇṭha in his Bhāshya on the Brahma-sūtras, and said that so far as principles were concerned, there was everything in Šaivism to inculcate and uphold the social equality of all men, but in practice it was not possible to abolish all caste-distinctions at one stroke. But reform in the direction of equalization of castes was exceedingly desirable and necessary, and as a first step it behoved on the Šaivaites to elevate the depressed classes by adopting towards them a more sympathetic and compassionate treatment, and by rendering them worthy of greater

humanity and consideration. And thus the reform could begin in small and easy things, and proceed step by step to greater and radical changes. There was no use talking glibly about social equality, as a mere platitude, and shunning the questions when it came to practical test, and eventually making of one's vaunted profession a grave mockery. Even inter-dining between the various sections of Śaivaites was not an accomplished fact. In spite of the living dicta laid down by Sambandha, Vāgīśa and Śrī-kaṇṭha, the real reformation in the amelioration of castes was carried out mostly by Free-thinkers, Ārya-samājists and Brahmo-samājists.

Mr. N. Gopālakṛishṇa Piḷḷai, Sub-editor, *Svadeśamitran*, then read a communication made by Mr. R. S. Subrahmaṇyam B.A., of Colombo entitled "The work before us". which was able and full of sound sense, almost putting forward every conceivable plea for the up-lifting of the lower and down-trodden orders of the Hindu Community.

## Other Activities.

The President then announced the invitation of H. H. the Rājā of Rāmnād to the Śaiva-Siddhānta Conference to come over to Madura and hold its next Session there during the Christmas of December 1910. This was cheerfully and gratefully accepted by the Conference, and a standing committee of fifteen members was at once formed to arrange therefor. The President placed also before the Conference a letter received from the Private Secretary to H. H. The Gaekwar of Baroda intimating the inability of His Highness to attend the Conference from pressure of his duties and conveying his best wishes for the success of the Conference. Commenting on that letter, the President eulogised the enthusiasm of H. H. the Gaekwar for salutary social reforms, and the steadiness with which he had accomplished them in many directions by brightening the lot of the depressed classes, education of women, amelioration of caste distinctions etc., within the confines of his own state.

## Lectures on the Morning of the 31st.

The first lecture on the 31st was delivered by Mr. P. Kalyāṇasundara Mudaliyār on "Truth" in which he established

the excellence of the Śaiva-Siddhānta Philosophy, as a system of faith. The second was by Mr. S. Pālvaṇṇa Mudaliyār on the "State of *Mukti*". The third was by Svāmi Rudrakoṭiśvara on "Śaiva-Siddhānta and Kindness to Animals".

MR. DĀMODARAM PILLAI'S ADDRESS.

In the afternoon, Mr. Dāmodaram Piḷḷai, editor of Jñāna-siddhi, Jaffna, treated the audience to an informing lecture on the "Nature and Characteristics of the Soul". The exposition of the various complex issues involved in the Āgamic conception of the "Soul" and its distinction from "Matter" on the one hand and God on the other, was of enthralling interest, both on account of the sublimity of the theme and the lecturer's facility and felicity of expression. Mr. P. M. Muttaiyā Piḷḷai of Tuticorin then addressed the Conference on "The Gnosis of the Soul".

A Group-photo of the President, and lecturers and leading members of the Śaiva Siddhānta Conference was afterwards taken in the evening, at the combined desire of all concerned.

Paṇḍit R. S. Vedāchalam Piḷḷai, once more addressed the assembly on the *advaita* relation between God and the Universe, taking as his text Śrī Umāpatiśivāchārya's hymn beginning "புறச்சமயத்தவர்க்கிருளாய் அகச்சமயத்தொளியாய், etc.,", and the President brought the proceedings to a close with his concluding remarks in which he conveyed at some length his best wishes for the continued success and prosperity of the Conference in years to come. As the Secretary to the Conference, Paṇḍit Vedāchalam thanked all present, including the President, lecturers, delegates and members, for the trouble they had taken to go to Trichinopoly and make the Conference the success that it had proved itself to be. And with the pronouncement of a Benediction in the name of God, the Conference terminated.

"A MYSTIC".

# IRAIYANÂR=AGAPPORUL.*

NATURE OF THE WORK.—This is a treatise on the subject of love (*agapporuḷ*). It deals mainly with the analysis of the mind in love and incidentally also with courtship, elopement, marriage, and such other topics. To give an exact idea of what is meant by *agapporuḷ* we shall take the definitions of *poruḷ* and *agam* as given in the commentary of NACHCHINÂRKKINIYÂR on that classical Tamiḻ gammar, TOLKÂPPIYAM.[1] *Poruḷ* is defined as the three "*purushârthas*" (*dharma*, *artha* and *kâma* or in Tamiḻ *aṟam*, *poruḷ* and *iṉbam*), their transitoriness and (*môksha*), liberation from these three; and that division of rhetoric, which deals with *poruḷ*, as defined above, is called *poruḷ=adigâram*: thus we see that *poruḷ=adigâram* is universal in its character and embraces every variety of subject bearing on human life. *Poruḷ=adigâram* is divided into two classes, *puṟapporuḷ* and *agapporuḷ*. Of these *puṟapporuḷ* deals with the deeds of the warrior hero outside the family circle,—mainly with war; *agapporuḷ* has for its subject love, pure and simple, which is defined in *Tolkâppiyam* (p. 2); as "the happiness which is generated by the coming together or meeting of two lovers equally devoted in their love, which happiness continues even in their separation as an inner feeling towards the other, indescribable in its nature." *Agapporuḷ* is further divided into *kaḷaviyal* and *kaṟpiyal*. *Kaḷaviyal* is described both in *Tolkâppiyam* and *Iṟaiyanâr=agapporuḷ* as 'being the same as the *gândharva* system of marriage described in the *Śâstras* of the *Brâhmaṇas*,' while *kaṟpu* is defined 'as the union in marriage of a woman and a man of proper lineage and with proper ceremonies.' The essential distinction therefore between the two consists in that *kaḷaviyal* analyses the senti-

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* This article originally appeared as No. II of "Tamil Historical Texts" in the "Indian Antiquary" and is reprinted here with the kind permission of the authors.—*Ed. L. T.*

Page 167 of this volume For *tambiyar=eṉṉam=ellâm* read *eṉṉam*.

[1] See page 81 *of Tolkâppiyam—poruḷadikâram*, edited by Dâmôdaram Piḷḷai, Madras, 1885.

ment of love as exhibited in secret courtship, whereas *kaṟpu* deals with that sentiment in the married state. IRAIYANÂR=AGAPPORUL, in treating of *agapporuḷ*, comprehends within its scope both *kaḷavu* and *kaṟpu*.

DESCRIPTION OF THE WORK:—The work consists of sixty *sûtras* and there is attached to it a very masterly commentary in the finest Tamiḻ prose. The commentary gives a very interesting tradition of the three Tamiḻ Saṅgams, about which so many conflicting things have been written. For fuller information regarding the subject the reader is referred to Prof. M. Šêshagiri Šâstri's *Essay on Tamiḻ Literature*, and to Mr. V. Kanakasabhai Piḷḷai's "*Tamils Eighteen Hundred Years Ago.*"

AUTHORSHIP. SŪTRAS. The *pâyiram* portion of the Commentary attributes the work to Sômasundara, the Šiva deity at Madura, and the story it gives as to its origin is shortly this:[2]— In the time of the last of the Forty-nine Kings, who patronised the third or the last Saṅgam, and went by the name of UGRA=PPERU=VALUDI, there was a severe famine, and the king, finding it impossible to support the learned men who were gathered round him, requested them to scatter themselves to seek their livelihood. After the lapse of twelve years, when the rains fell and the country attained its normal state, the king sent his emissaries to gather the scattered scholars. They were able to bring only those who were versed in orthography, syntax and prosody. But they could find none who were versed in *poruḷadigâram*. The king exclaimed: "Are not these three subjects useful only as aids to the *poruḷadigâram?* My getting these is as though I never got them."

*(To be continued.)*

M. K. N.
T. A. G.

[2] The references to the *Iṟaiyaṉâr-agapporuḷ* in this work are to Mr. Dâmôdaram Piḷḷai's second edition printed at Madras, which contains a long but very misleading introduction. See for this account, pp. 6 to 8.

## ĀRDRĀ DARŠANAM*—THE DAY OF MERCY.

The Lord Šrī Kṛishṇa in the Gitā says: "Among the months I am the month of Mārgaširas known as Dhanus[1]". The reason for this will be the same as for the earlier hour of Dawn being called Brāḥma-muhūrtaṃ.[2] God is Love, Light, and Bliss. Love ever is; and its Light shines self-effulgent; while the Bliss of Union is ever-full. "Love, Light, and Bliss" is the Be-all and End-all of things. Without Love "Existence" is as nought. Without Light, "Knowledge" is impossible. And without Bliss, Life is hardly worth living. Love, Light and Bliss are eternal. When Love and Light was one (identically the same) there was none else but Bliss Supreme (which is the Union of Love and Light in "Advaita-Relation" to each other). When Love and Light was differentiated, they became transmuted

* Ārdrā-daršana means 'Vision of Ārdrā'. Ārdrā is the star, Alpha Betelgeux, and located in the Hindu Sign, Mithuna. It is also known as Betelguese and its celestial co-ordinates were as follow on the 1st January 1900: Longitude, 27° Gemini 22′; Latitude, 16° South 2′; and Declination, 7° North 23′. It symbolises Giriša, according to Hindu Astrology. Ārdrā also means 'moisture', 'fluidity', 'compassion' and hence 'Divine Grace that transforms man'. Ārdrā-daršana is a mystic rite closely connected with the momentous step in spiritual regeneration known as 'Šakti-Nipāta', and celebrated when the moon is in the lunar mansion Ārdrā, during the solar month Dhanus and the lunar month Mārgašīrsha.—*Ed. L. T.*

[1] The passage occurs in the Bhagavad-gītā at x, 35, and the translation given above is a paraphrase which is rather wide of the mark. The correct rendering will be "Of months I am Mārgašīrsha". This month opens the Sāyanottarāyaṇa beginning with the Makarāyaṇasaṅkramaṇa and not with the popular Nirayanasaṅkrānti, and thus ushers in the Tropical year. And the month is synodic and not solar. The name 'Mārga-šīrsha' means 'the crown of the path (of Illumination)'. At the Makarāyaṇapraveša the Sun turns back from the Southern and gets into the Northern course. The year *par excellence* for spiritual purposes is Tropical and not Equinoctial, and the month, synodic and not solar: hence Mārga-šīrsha is the first sacred month of the sacred year.—*Ed. L. T.*

[2] Brāḥma-muhūrta means literally 'the moment of the spirit', 'the Divine hour' and derivatively 'the supreme moment'. In a higher sense the expression signifies 'the hour of sanctification' when the Light "dawns" upon the soul.—*Ed. L. T.*

into Light and Shade. And this was the beginning of Evolution. "In the beginning was the Word." The undifferentiated A-U-M, became the differentiated U-M-Ā.[3] That was "the Word" (Logos) "in the beginning" of Evolution. This Word "U-M-Ā" "was with God." And the Word (U-M-Ā) (Svara and Anusvāra) was God (A-U-M). When the Primary form of Light Supreme ("Prakāša") became transformed into the secondary form of "the Morning Rose of Dawn" ("Vimarša"), it has acquired a certain purpose. The "Chit-Agni-Kuṇḍa-Sambodha" has become "Devakārya-samuddhata". "The Holy Mother; the Great Queen; the Ruler of the Lion-Throne; Who was born from the Altar of the Fire of Consciousness; manifested Herself for fulfilling the objects of the Devas."

And the Brāḥma-muhūrtam is the psychological moment of Her manifestation in Vimarša Form out of Her ever-present Prakāša Form. In time, she manifests herself as Day and Night or Light and Darkness. But "the Light shineth in Darkness," and "the Darkness comprehended it not." In space She manifests Herself as Vibration and Sound.

The month of "Mārgaḷi" when the Sun passes into the Dhanur-Rāsi is ever a symbol of the parting of the Ways (of Light and Darkness). The Day waxeth and the Night waneth after this month.[4] It is the ushurer in and forerunner of vernal equinox[5] which brings with it the spring-tide of Life. The followers of the Path of Light first perceive the Vimarša Form of the Lord on the bright full-moon day which falls on the Day of

[3] Om (= A-U-M) is the Samashṭi-praṇava and Umā, the Vyashṭi-praṇava.—*Ed. L. T.*

[4] The statement '*after* this month' is not wholly correct, for, from the moment the Sun is clear of the Winter Solstice until the time the Summer Solstice is reached "the Day waxeth and the Night waneth". And so "the waxing of the Day and the waning of the night" begins *in the solar month Dhanus and not after it.—Ed. L. T.*

[5] The Solar month of Dhanus ( = மார்கழி in Tamil) ushers in Makarāyaṇavishu (Winter Solstice) and not Meshāyanamahāvishu (Vernal Equinox).—*Ed. L. T.*

Ārdrā[6]—the Day of Mercy *par excellence.* The Yogin who has been contemplating the Light in his heart of hearts perceiveth It taking the form of his "Ishṭa-Devatā." And this is celebrated in every Šiva temple as the Manifestation of God in the economy of the Universe. That is the meaning of Ārdrā-daršanam; and as the shrine at Chidambaram is dedicated to the Light of Knowledge, it is most fittingly celebrated there by pre-eminence. This Chidambaram is but the symbolical representation of the worship that is offered in the Inner Sanctuary of Man, in the Daharākāša of his heart. St. Māṇikkavāchakar, who realized this both inwardly and outwardly, is honoured in all the temples, for it is to him (the type of a ripe Soul abiding in Truth) the Lord revealeth Himself. He sings in "the Sacred Temple Lyric" (Hymn XXII) of his famous Tiruvāchakam:—

"O King, my body hast Thou made Thine home; henceforth
What blessings shall thy suppliant ask of Thee?"

* * * * *

"That I may ever ask and melt, within my mind,
O Light, Thou dost arise! In beauty shines
On heavenly heads the lotus of Thy roseate feet!
† The good that in the large and changeless heart of the Holy doth abide!
The boundless ether, water, earth, fire;—all these
Thou art; and none of these Thou art; but dwellest
In these concealed, O formless One! My heart is glad
That with these eyes THIS DAY I've seen THEE clear!"

* * * * *

"THIS DAY on me in grace Thou risest bright, a Sun,
Bidding from out my mind this darkness flee
Transcending thought, upon Thy nature manifest,
I think. Beside Thee all that is, is nought,—
Moving ever,—as atoms ever wasting—Thou art One!
† The good that in the large and changeless heart of the Holy doth abide!
Thou art not anything; without Thee nothing is;
Who are they that can know Thee as Thou art?

* * * * *

[6] The day of Ārdra-daršana *succeeds* Mārgaširshi-paurṇamāsi in the lunar month Mārgaširsha.—*Ed. L. T.*

† Externally it is: "Šivan, who dwellest in Peruṇt-turrai's Shrine!"

"Expanse of Light that everywhere through
Every world, o'er earth and heaven springs forth and spreads alone!"—
"O Form, beheld in radiant light made manifest!
Thou peerless Mystic all-in-one that in sooth hath no form,
Though First! Thou Midst! Thou Last! Great Sea of Rapturous Joy!
Thou that dost loose our being's bonds!
Thou Sacred Hill of Grace and Good, from evil free!"

These are some of the expressions which the ecstatic seer of Ārdrā-daršanam,—the seer of the Lord's "Vimarša Form of Grace," doth use to express the unutterable Joy of his inmost soul. The secret of the whole is the worship of God in spirit and in truth, in the cave of one's heart. It is called "Daharopāsana" and the Light within, "Daharākāša" (Small Light).[7] This

[7] The words Daharākāša and Daharopāsana need a word of explanation. The expression Daharākāša is made up of two parts, Dahara and Ākāša. The word 'Dahara' does not mean 'small', when used in connexion with Ākāša. It is associated with the Sanskrit roots 'Daḥ' and 'Dabh', and means primarily 'destroying', 'consuming' or 'subtle'. We get the real meaning of 'consuming' in the sentence 'Our Lord is a *consuming* Fire'. There is 'melting of elements', 'conflagration', when the soul is blessed with Šakti-nipāta. These 'effects' are sought to be conveyed by the word 'Dahara'. Again the 'manifestation of Light' is the "Peace *which passeth understanding*", that is to say, the "flesh" cannot "see" It, though the "spirit" can. The Lord is said to be 'avāṅmanasagocharam' but 'vedyam'. Hence He is said to be 'Dahara', i.e., not to be reached by the senses and thought, but *realizable* by the "soul". In other words, Dahara means 'spiritual' in the highest sense. Ākāša is made up of two elements, Ā and Kāša. 'Ā' means 'On all sides', and 'kāša', 'Refulgent'. The expression 'Ākāša' therefore means 'Refulgent everywhere', 'Present everywhere' or 'Omni-present'. And now when we combine the elements 'Dahara' and 'Ākāša' into the expression 'Daharākāša,' we get the meaning 'The Refulgent Plane of the Spirit, Which is Omni-present, Which the "flesh" cannot find, and in the presence of Which 'corruption' is nowhere". This "Plane of the Spirit" is the "Chidambara", "The Robe of Light which the Lord Wears', "The Omniscient Holy Spirit". 'Daharopāsana' is again made up of two elements, 'Dahara' and 'Upāsana'. 'Upāsana' means 'attendance', and hence 'Daharopāsana' means 'Attending on Dahara,'

worship is the only worship which the true worshipper practises; and the external temple-worship is to get oneself confirmed in the inmost experience which one hath gained. The one is wholly spiritual, the other is spiritual worship applied to the social sphere of man's existence.

To give one an idea of the prevalence of this true worship among our people, I will transcribe here an English rendering of an ordinary invitation to the "Kumbhābhishekam"[8] of a great soul that has attained deliverance by "Daharopāsana." But, before doing so, I should transcribe the Master's words as to the coming of the Kingdom of God:—"And one said unto him, Master, when shall the Kingdom come?"

"And He answered and said, when that which is without shall be as that which is within, and that which is within shall be as that which is without, and the male with the female, neither male, nor female, but the two in one. They who have ears to hear, let them hear."

The self-experience of Truth in the heart of hearts must coincide with and be attuned to Its manifestation outside ourselves. That is the greatest "Svānubhavam" or Self-experience. Intuition and Reason must support and confirm each other.

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## IN PRAISE OF CHIT-AMBARAM.

## (DAHAROPASANA).

The following is a free rendering into English of an invitation to a Kumbhābhishekam in Tamil. The Master Soul concerned was the Guru, I am told, of St. Tāyumānavar.

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'Tending the Fire', 'Agnikārya' or 'Agnyādheya'. The 'Fire' referred to here is the "Consuming Fire" of the Holy Spirit Which "manifests Itself" in man only through his "ceaseless tending", "attendance", "worship in spirit and in truth". The glory of Daharākāša is described in Chapter XXI of the Book of Apocalypse.—*Ed. L. T.*

[8] Kumbhābhishekam is again a *real* mystic experience sometimes spoken of as the 'somadhārāvarsha', or 'the opening of the fountains of the Deep'.—*Ed. L. T.*

## THE INVOCATION.

Long live the men of Light and Grace, Devas right and all animated Beings else.

May the Cool Waters pour down their soft influence! May the King prosper!

May all that's Evil go down, and the Name of Hara (i.e.) Path of Renunciation

Spread through, and the World be rid of all its woes:

## THE INVITATION.

### I.

Know ye not "Bhaktas" true of 'Chit-Ambaram' (fair),
That Space on Earth made holy by the subtle five-fold-dance of Šiva Supreme!
Who to save thirsty souls from Evil path of Birth and Death!
And grant them sure His Grace Divine in easy wise
Performeth for all time with subtleness supreme the dances-five:
In that Spacious Hall of Subtle Ether Supreme
Wherein stands unmoved His beloved 'Šivakāmi'
Abiding in Love as Mother Supreme, a mute witness
Of the Lord's dances, who, lording it over all, performeth
The Sacred-functions-five filling the Mother-Heart of His Spouse
With joy unsurpassed, and thrilling the souls of His devotees true,
Shedding softly therein His Self-Effulgent Light,
In gentle waves that seem to chase the Darkness of their bruised hearts,
And in ravishing Beauty shine impressing His Holy Form
In the molten stuff of their soft white hearts which like 'Living Crystals'
Show the Origin of Life (and its end) revealing to the astonished soul's single eye!
The eternal sheen of Life Divine in living Green in that Great Light!
That Infinite stood in dazzling White, One blaze of Light,
Which the Dẹvas Bright saw but understood not,
Until the Divine Umā in ravishing Beauty revealed to them
The Infinite Brahm, the 'Over-lord' of All whose infinite form and might
Men of Grace on Earth and Devas Bright in Heaven but reflect in part!
Such the Glory of 'Tillai field' where the Lord with eternal dances,
Teacheth the Truth of His-Function-Five to His Children true?

II.

Know ye not that sacred spot Divine
That defying the subtlety of Geometric Point
Exists on Earth unseen yet seen,
The "Chit-ambara" or "Daharākāša"
The Sacred Little Hall (space) where the Lord Supreme
His Court doth hold in splendour unsurpassed
With Devas Bright and Siddha Hosts attending
While the Ṛishis great of "Chāndogya" and "Kaivalya" sit by and chant
The Šrutis old that sing the praise of "Daharākāša"
Otherwise known and worshipped as "Chit-ambara",
There, in that "little space" of subtle Ether Supreme
Is a fane designed for the worship of the True in truth!
There, in that "little space" Divine, whoever a little charity
Doth do, reapeth it manifold in abounding Faith;
Whoever worshippeth a little in truth and spirit therein
That worship in truth doth increase manifold and yield
The Fruit of the Tree of Life, which by the sense of Differentiation
The Soul had lost, losing therewith the Sense of Unity that maketh ever for Good.
This Sense of Unity Divine that in "Chit-ambaram" abides
Is none else but "Šivam" that ever doth Good and worketh for Good.
This identity of the two, the Seers of Truth, by 'direct perception', do know,
And knowing, make no difference where Unity doth reign Supreme,
For Difference as such exists not when the Actual in the Ideal is merged,
And the Ideal in the Actual reigneth Supreme pervading it through and through.

INTERLUDE.

III.

[The former [1] process the "Vedānta" doth teach, and the latter [2] by "Siddhānta" do we learn.
Where then is the difference that learned Scholiasts draw?
When the teachings of the "Vedānta" blend so harmoniously
With the conclusions of the "Siddhānta", as the Seers of Truth in spirit do testify.]

[1] The merging of the Actual in the Ideal.
[2] The realizing of the Ideal in the Actual.

Witness for instance the testimony of these two Seers! The Vedāntic Seer of Truth revelling in the clear vision of the Ideal says:—

"The Vision, "Chittambalam in Tillai", yields food meet for eternity.
Nay more, it yields the power of enjoying the Ideal Beauty of Heaven on Earth.
Seeking the Way of Salvation have I seen this Vision Sweet.
Will it yield me yet this crop of woe we ween as Birth!"

The Siddhāntin sage revelling in the enjoyment of the Ideal in the Actualities of the world, and seeing the one Ideal of Perfection pervading it All through and through, gives utterance in epigrammatic form to the distilled essence of his Joy infinite, by traversing through Earth and Heaven and all the world in one sweeping stride which makes all the world merge in the distilled essence of his Joy, which soon solidifies so to speak. St. Tirumūlar," "the practical Idealist" "the Siddhāntin *par excellence*", in simple guise of "Mantra", utters the same grand truth in the following:—

"Nandi" (the Blissful) taught that "Guru and Šivam" are one.
That "Guru" is in essence the same as "Šivam" (Daharākāšam) they know not who enter not the field of consciousness pure.
The "Guru" (the inner monitor) stands revealed as (the subtle) Šivam and as the (more personal) Lord
And anon the Lord Supreme, transcending speech and knowledge (the Triputi of knower, known, and knowledge).

IV.

Now to our purpose: In such a Holy place of earth
As Chit-ambaram fair, directly to the south
In the Presence of the Lord, there indwells a soul
Passing rich in the realization of Šiva.
And in Holy Communion blended with the Lord,
In Samādhi long continued and known to his disciples true,
As transcending all distinctions of caste or colour,
Or Stage of Life, revelling right in the silent Bliss
Of Wisdom true, a Teacher good of Truth and Wisdom,
A Divinity on Earth! In his honour we hold
A celebration great of his Regeneration true,

By bathing his Kumbha body in the Waters of Life,
A striking festival—'Mahā-kumbhābhishekam' by name,
On the date of the month and phase of the Moon and Star.
That in footnote signed we give in detail below!
To that festival Great and Celebration true
We invite ye All that in the Love of Siva excel!
Come ye one and all Bhaktas true to enjoy the Holy Sight,
Of this worship true, and in coming bring your loved ones too!
Haste ye friends one and all and make sure to be.
In the Holy place and matt, in advance of the time and date prescribed,
We, the Servants true of the Teacher, abiding in the Mutt,
Invite you one and all with reverent heart and devotion true.
And our humble prayers add: "That the Grace of the Lord may
descend on you!"

Here are given particulars of the date and time prescribed for the Mahā-kumbhābhishekam.

C. V. S.

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## The Experiences of the Godly and the Buddhist Tenets.

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*(Concluded from page 156 of No. 5 Vol. X.)*

Jñānis and Sages of India who are the divine missionaries, have left behind them for our illumination, the truths of the existence of a Higher Being. The world has accepted in toto, the sublime teachings of the sages, and we, the Hindus of the Twentieth Century, are guided by their counsel in our aspirations after spiritual life, and we are convinced of the truths and feel within us the highest significance of their immortal sayings.

After the dawn of the Christian Era there lived in South India many saints and yogis who had been engrossed in the affairs of the world as we are, and after having studied the Vedas (the eternal revelations) they perceived the instability of the body and this mundane life, and renouncing the world they led a highly spiritual life by which they were freed from the thraldom of the flesh. The yogis practised control of the mind by

the suppression of breath* according to the prescribed methods as laid down in the yoga šāstras and were illumined. They too have revealed to us supernatural things, such as walking on the sea, floating in the air and so on, which to the modern scientists, would seem legendary and imaginary. The so-called saints started with a firm faith in a Supreme Being whom they designated as Šiva, Natarāja, Piḷḷaiyār, etc., as suited their form of worship, and they developed their faith in God till they perceived that they are one with Šiva in advaitic union——a state of perfection when father, mother, and brother were perceived with an eye of equality "balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold, are alike, the same to be loved and unloved, firm, the same in censure and in praise, the same in honour and ignominy, the same to friend and foe, abandoning all undertakings, they are said to have crossed over the qualities". They suffered not the mortal death but were absorbed in union with Šiva with the mortal coil. During the state of divine ecstasy, they have given utterance to spontaneous out-pouring of verses which appeal to the burning heart of aspiring souls, and many thousands of such souls, both educated and the illiterate, are to be found strewn over the vast jungles and mountains of India. The divine saints have viewed the world as a manifestation of Šiva in a visible shape (He is both visible and invisible) and this concrete symbolism is only a projection of the Māya. To them matter and spirit which we conceive as two different entities are one and inseparable. Consequently we read in their verses, the visible object such as rivers, mountains, stones and so on invested with the spirit of God, and they perceived with an eye of wisdom the Omnipresence of God in every particle and atom. Those who have the eyes, let them see. Every human being is endowed with a latent power which when worked out will reveal the Light within. Those who attempt to wade through the sea of

* The writer is obviously referring to one of the "exercises in godliness", known as the prāṇāyāma which has, however, nothing to do with the "suppression of breath" as people understand "breath"——*Ed. L. T.*

misery like a sailor with a compass, will reach the Land where Eternal Peace and Happiness reign.

For infants, that is to say, those who are babes in Christ in Pauline phraseology, first an object in the form of a picture should be placed before the eyes, and when the object has been seen, felt, and stamped upon the tablet of the mind, it is removed, and it now exists only in imagination as an ideal picture. Again by years of spiritual culture, the ideal too vanishes from the stronghold of the mind, i.e., in simple words it has been assimilated and made into his own being. The ideal is the God's picture which when it is brought into advaitic union, ceases to distinguish the real from the ideal. This is only a succinct explanation of a gradual spiritual unfoldment.

In the West, Christianity has been presented to the people with an insufficiency of facts, that it failed to exercise any potent and healthy influence over the seekers after God; and it is no wonder that they have fallen into irreligious condition, the outcome of which has been doubt and scepticism. The cultured, practically speaking, have no religion, and they are either freethinkers or agnostics. Materialism has supplanted Spiritualism, and it looks as if in the next generation there will be no more talk about God and Christ. The gratification of the senses is considered to be the *summum bonum*. Europe cannot pursue the present policy of indifferentism and conventionalism for long; for Spiritualism will triumph over Materialism. No beaten brass, no iron walls can imprison the valiant spirit.

In India, besides the peasants and working classes who are made of a divine stuff, the cultured few as a whole, without any exception, even those who have swallowed the Western ideas and notions, are profoundly religious and stoical in regard to the affairs of the world. The lovers of India are filled with the spirit of God, and are moved to espouse the Indian cause with fervour and enthusiasm, foregoing wealth and position, because they know that India is the cradle of spirituality. They care little for the conveniences of this life.

Their love is universal. Has any nation maintained its national and spiritual impress, with so little of physical vitality and such lack of material resources? And the Indian people have survived all the misfortunes that overran this country, time out of mind, from the days of the Bhagavad-Gītā, because they have possessed the spirit of God and been conscious of the Justice of the Divine Law. He is everywhere, and He is in each of us. Divorce God from our life, we become worse than beasts, and drag on a miserable existence.

The spiritual man may suffer the stings and arrows of this life, but the love to God he accumulates would make him stronger and stronger, such that in this life he turns out to be a rock of virtue and righteousness. He would be filled with joy and hope, and the end will be one of peace and happiness. We, every one of us, have witnessed the lives of good and religious men, and though we are far behind them, we do not try to live after them. God is not unjust. To the good He is good; To the wicked He is bad, and unless we change our life and see God in everything, we would not be able to emerge from this ocean of existence.

It is because many of the educated young men have a rationalistic turn of mind and they question the existence of God, that I thought I could say something of what I think of God and this life. The Buddhists also have no faith in God, and I have touched upon the teachings of Buddha briefly, and I have pointed out the necessity of a Supreme Being to rule over us.

In fine, I would humbly ask the reader to ponder over the following verses from *Bhagavad-Gītā:*

(1) "United to the Reason, purified, controlling the self by firmness, having abandoned sound and other objects of the senses, having laid aside passion and malice, (2) Dwelling in solitude, abstemious, speech and mind subdued, constantly fixed in meditation and yoga, taking refuge in dispassion, (3) Having cast aside egoism, violence, arrogance, desire, wrath, covetousness, selfless and peaceful—he is fit to become the Eternal".

R. T.

## NOTES AND COMMENTS.

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The Aquarian Gospel of Jesus the Christ.

This is an extraordinary book of high pretensions, issued recently by the Royal Publishing Company, Los Angeles, California, and priced at nine shillings. It will specially attract such students as are curious to know the life of Jesus between his thirteenth and thirtieth years, a period of great silence, as we all know, in the accepted synoptic Gospels. The book claims to be the Scripture of the so-called Aquarian Age which, it is said, will shortly dawn on the world. The story of how it came to be written may briefly be told. Under the leadership of "Levi", well-known for his oratorical ability and strength of character, a congregation assembled in Los Angeles regularly and for long, to whom the substance of the book was progressively delivered, as a transcript from the Book of God's Remembrances, known as the Ākāśic Records. The finer ethers, called by Oriental Scholars Ākāśa, are sensitized films on which every sound, colour, word, even every thought, is registered. Henry A. Coffeen writes an extensive and brilliant introduction in the course of which he gives an account of what he considers to be a revelation now newly made to the world, and also points out that the contents of the present volume represent but a tithe, albeit substantial, of many similar things to be in time made known to the world. Chapters 21—35 constituting Section VI and giving an account of the life and works of Jesus in India, and Chapters 36 and 37 making up the next Section (Life and Works of Jesus in Tibet and Western India) will prove of absorbing interest to our readers. In Section VI, Jesus becomes the ward of Rāvaṇa, a Hindu Prince, and proceeds with him to India. He spends four years in the Brahmanic temple at Jagannāth, where he vigorously criticises the Brahmanic beliefs and preaches the doctrine of human equality, for which he is chased by the priests from the temple, as a heretic. But he is well received by the common people, becomes a pupil of Udraka, the great Hindu teacher of healing in Benares, and is finally driven from the country by

the priests. He goes to Northern India where he is cheerfully welcomed by the Buddhist priests, and meets Vidyāpāta, the greatest Indian Sage of the period. A portion of Section VII shows him on a visit to Lahore where he is entertained by the priests. Chap. 26 of Section VI, contains an account of Jesus' Sermon to the Brahmins assembled at Katak for the "car-festival". Referring to the car of Jagannāth which was hauled along by hundreds of men, he says, "Behold, a form without a spirit passes by; a body with no soul; a temple with no altar-fires" (*v.* 3)——"God's meeting place with man is in the heart, and in a still small voice he speaks; and he who hears is still" (*v.* 7), and, again, referring to the futility of animal sacrifices, he says, "Make human hearts your altars, and burn your sacrifices with the fire of love" (*v.* 22). In a word, Jesus' discussions with the sages of his day, his initiations and disciplines in sundry mystic schools of different countries, constitute an entrancing study, though the source from which the information contained in the book has been derived will, to be sure, be the subject of honest enquiries for some time, at any rate, to come. If the book can be taken to be authentic, and we see no reason why it ought not to be, there is every evidence to show that Jesus was considerably indebted to the Hindu Āgamāntic Jñānis for his "Illumination", and deep knowledge of the "Kingdom of Heaven".

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Condition of Saivism in the 6 and 7th Centuries A.D.

We gave sometime back an extract from the Epigraphical Report of last year, showing the condition of Śaivism from the tenth century upwards, and *à propos* thereof we extract now a paragraph from the learned address of Mr. Venkayya, the Epigraphist with the Government of India, on the Pallavas:

"The Pallavas appear to have been Śaivas at first and accordingly adopted the bull for their crest and the club (Khatvāṅga) for their banner. Some of the kings who issued the Sanskrit charters were probably

adherents of the Vaishṇava faith, as I have already remarked. Jainism seems to have flourished along with these two creeds and, if the Tamil Periya-purāṇam is to be believed, was in the ascendant about the beginning of the seventh century A. D. There was a big monastery at Pāṭalipuram, the modern Tiruppāpuliyūr, near Cuddalore. At Mayilāppūr, where this address is being read, there were Jainas at the time when Tirujñāna-sambandhar visited the place. The Pāṇḍiya king Neḍumāran was originally cured by Tirujñānasambandhar. According to the Periyapurāṇam the Saint Tirunāvukkaraśar or Appar, an elder contemporary of Tirujñāna-sambandhar, was first persecuted and subsequently patronized by a Pallava king, who is said to have demolished the Jaina monastery at Pāṭalipuram and built a temple of Śiva called Guṇadāravichāram. As the younger Tirujñānasambandhar appears to have been a contemporary of the Pallava king, Narasimhavarman I., the elder Appar may be taken to have spent most of his life in the reign of Narasimhavarman's father, Mahendravarman I., one of whose surnames was Guṇabhāra, according to the Trichinopoly Cave Sanskrit Inscriptions. The conversion of Mahendravarman I., to the Śaiva creed from a hostile faith seems to be implied in the wording of the same inscriptions. If all this be true, the Pallava king Mahendravarman I., must have excavated a number of rock-cut caves, and dedicated most of them to Śiva with the proverbial zeal of the new convert. Buddhism had also its own votaries, for the Chinese pilgrim Hiuen Tsang, who visited Kāñchi about A. D. 640, speaks thus of the religions of Drāviḍa, i.e., the Pallava country: "There are some hundreds of Saṅghārāmas and 10,000 priests. They all study the teaching of the Sthavira School belonging to the Great Vehicle. There are some eighty Deva temples, and many heretics called Nirgranthas."

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## OUR BOOK-SHELF.

The following Exchanges have been received since the publication of our last number :—

1. The Hindu Spiritual Magazine, Dec. 1909, Jan. 1910.
2. The Brahmavādin, Jan; 1910, Feb. 1910.
3. The Mahā-Bodhi and the United Buddhist World, Jan; Feb. 1910.
4. Modern Astrology, Feb. 1910.
5. The Critic, 15th Feb. 1910.
6. Theosophy in India, Jan. 15, 1910; Feb. 15, 1910.

7. The Open Court, Dec. 1909, Jan. 1910.
8. The Theosophist, Jan. and Feb. 1910.
9. The Vegetarian Magazine, Oct. and Nov. 1909.
10. Prabuddha Bhārata, Dec. 1909, Jan. 1910.
11. The Health Record, Dec. 1909, Jan. 1910.
12. The Public, Dec. 3, 10, 17, 24, 31, 1909; Jan. 7, 14, 21, 1910.
13. The Carlylean, Dec. 1st and 3rd Weeks, 1909; Jan. 1st and 3rd Weeks, 1910.
14. The Indian Nation, Dec. 27, 1909; Jan. 3, 10, 17, 24, 31 and Feb. 7, 14, 21, 1910.
15. The Ārya Patrikā, Dec. 25, 1909; Jan. 8, 15, 22, 29, and Feb. 5, 12, 19, 1910.
16. The Harbinger of Light, Jan. 1, Feb. 1, 1910.
17. The Hindu Organ, Dec. 29, 1909; Jan. 5, 12, 19, 26, Feb. 2, 9, 16, 1910.
18. இந்து சாதனம், Dec. 29, 1909; Jan. 12, 26, Feb. 9, 1910.
19. இந்தியா, Jan. 1, 8, 22, 29, Feb. 19, 1910.
20. The Indian Student, Dec. 1909; Jan. 1910.
21. Šrī Kṛishṇa Sūkti, Nov. and Dec. 1909.
22. Industrial India, Oct., Nov. and Dec. 1909.
23. The Astrological Magazine, Oct. and Nov. 1909; Dec. 1909 and Jan. 1910.
24. The Herald of the Golden Age, Jan. 1910.
25. The Trained Teacher, Jan. 1910.
26. The Kalpaka, Jan. and Feb. 1910.
27. The Dawn and Dawn Society's Magazine, Jan. and Feb. 1910.
28. The Malabar Quarterly Review, Dec. 1909.
29. The Mazdaznan, Dec. 1909; Jan. 1910; Feb. 1910.
30. Revue Générale des Sciences Psychiques, 15 Oct. Nov. Déc. 1908; Janvier 1909 and 2nd Année, Nos. 5, 6, 7, (1909).
31. World's Advance Thought and Universal Republic, Nov. 1909.
32. The Psychic, Capricorn, 1910; Aquarius, 1910.
33. விவேகசிந்தாமணி, Oct. and Nov. 1909.
34. Abkāri, Jan. 1910.
35. கர்மயோகி, Jan. 1910.
36. Old Moore's Monthly Messenger, Feb. 1910.
37. Reason, Jan. 1910.
38. ஞானசித்தி, Feb. 12, 1910.
39. Bāla Bhārata, Jan. and Feb. 1910.